THE INTENTIONS OF THE ARMIE, OF THE KINGDOME OF SCOTLAND.

DECLARED TO THEIR BRETHEREN OF

ENGLAND.

BY

THE COMMISSIONERS OF THE LATE *Parliament, and by the Generalls, Noblemen, Barrons, and other Officers of the Armie.*

Printed in the Yeare of God. 1640.

THE INTENTIONS OF THE ARMIE OF THE KINGDOME OF SCOTLAND.

THE best indeavours and greatest *works* wherin the good hand and Providence of *God* have been most evident and sensible, and the hearts and intentions of men, called to be the instruments, most *pious* and *sincere*, Though they found approbation with the *wiser sort* and such as are given to *observation*, yet they have ever been subject to be misconstrued by blind *suspition*, to be reproved by cavelling censure, which maketh place for it selfe to enter where it findeth none, and to be condemned of the *ignorant*, but most of all of the *malicious*, who cannot be pleased even when *God* is best pleased; and when men seek to approve themselves to every ones Conscience, but in their hearts wish rather that the Temple should not be built, Religion never reformed, and they themselves *Issachar* like, couch between the two burthens, then that they should be in their worldly projects or possessions opposed or troubled. The *deliverance* of the people of *God* of old from the Ægyptian *servitude*, The *redemption* of the Church by the Son of *God*, and the *planting* of Christian Religion by his *servants*; and the *vindication* of Religion from Romish Superstition and Tyranny, which are the *greatest* and most *wonderfull works* of *God*, have been most bitterly calumniated, and spitefully spurned against by the wicked.

The *nature* and *quality* of this *good worke* wherin the *Lord* hath honoured us to be *actors*, and the experience which we have found of continuall *opposition* since the beginning, may teach us, if we be not *as the Horse and Mule which have no understanding*, that we are to expect the gainsaying of *sinners*, and that nothing can be hatched in *hell* by Satan, or prompted by his Suppolts, on earth, which will not be produced to make us and the Cause of *God* which we maintain odious to all men, but most of all to our Neighbours and dearest Brethren. When we shall now enter into *England* it will be layed to our charge that we mind nothing but Invasion, and that no lesse hath been

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intended by us from the beginning, then under the pretext of seeking our Religion and Liberties to enrich our selves with their *possessions* and *goods*: But our peaceable cariage many years past before the time of those late *troubles*, our *Informations*, *Declarations* and *Remonstrances* published to the world; wherin we have Cursed all Nationall Invasion, and our willingnesse when we were in Armes to lay them down upon the small hopes of injoying our Religion and Liberties; and our forbearing now, by way of reprisall, to satisfie our selves upon the Ships and *goods* of our deare Brethren of *England*, for those Ships and *goods* of ours, that have been taken by the Kings Ships, which possibly we might have been able to doe, had not Justice forbidden us to take from them, whom we are assured, neither wish us *harme*, nor have done us *wrong*, will be conceived by the *wise* and well affected to be more plain and sure evidences of our meaning then all that *malice* can devise, or *calumnie* can expresse against us.

Neither have any new emergents altered, but rather confirmed our former *resolutions*: for although both before and since the Late Pacification we have been highly injured by some Papists and Prelats, and their adherents there, who have been, and are still seeking no lesse, then that we should no more be a Church or Nation, and therfore themselves cannot thinke but we must accompt of them as *Gods* enemies and ours. Yet above all the *favours* we have received from the good *people* and body of the Kingdome of *England*, One there is which hath highly honoured them before the world, and endeared them unto us more then before, which shall never be forgotten by us, and we hope shall be thankfully remembred by our Children, and Childrens Children after us to all *generations*: that when upon misinformation the Councell of *England* had concluded to raise Force against us, when the Parliament of *Ireland* had offered their Persons and Estates for supply against us, when all *plots* and *policies* were set on worke, and Publick *Declarations* by Authority were made, and the *Parliament* called for this very end, when we had been traduced, and Proclaimed as Traytors and Rebells at every Parish Church, yet so *wise*, so *grave*, so *just* was that High Court of *Parliament* (to their everlasting *honour* be it remembred) that no *threatnings*, nor *feares*, no *promises* nor *hopes*, no *fineneſſe*, nor cunningly deviled *suggestion* could move them to decerne a warre, or grant any Subsidie for a warre against us, but rather

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by their *speeches, complaints* and *grievances* parrallel to ours, did justifie the Cause (so much as in them was) which we *defend*. This *rich* and *recent favour* doth so binde our *hearts*, that were our *power* never so *great*, we should judge our selves the *unmerciefest* of *all men*, and could look for no lesse then *vengeance from the Righteous GOD*, if we should move *hand* or *foot* against that Nation so comfortably to us represented in that *honourable meeting*. In this our *thankefull acknowledgement*, we desire that the City of *London* may have their own large share as they well deserve by the noble profession they have given of their constant affection to Religion, and the *peace* of both Kingdomes, notwithstanding the continuall assaults of the misleaders of the King against them, alwayes rendering them *seditious* in his eares. And if this which doth so convince us shall not be *thought sufficient* to *satisfie all the good people of England*, We now before *God* and the World make offer in generall, and we make offer to so many of them as shall require it in particular, *of the strongest and most inviolable bond of our solemne Oath and Religious attestation of the Great Name of GOD, who is our feare and dread, and from whom we hope for a blessing upon our expedition, that we intend no enmity or rapine, and shall take no mans goods, nor ingage our selves in blood by fighting, unlesse we be forced unto it*, which we may look for from the Papists and Prelats: but if any such thing shall come from *godly men*, or good Patriots, who love the *truth of Religion*, or the Kings *honour*, and their own *liberty*, both the rule of *charity* (which entertaineth no suspicion, where there is no evill deserving) and the soule of *wisdome* (which teacheth that both Nations must now *stand* or *fall* together) doe forbid us to apprehend. All the designe of both Kingdomes is for the *truth of Religion*, and for the *just liberty* of the Subject, and all the devises and doings of the enemy are for the *oppressing* of both, that our Religion may be turned into Superstition and Atheisme, and our *liberty* into base *servitude* and *bondage*. To bring this to passe they have certainly conceived that the blocking up of this Kingdome by Sea and Land would prove a *powerfull* and *infallible means*, For, for either within a very short time shall we through want of *trade*, and spoyling of our *goods* be brought to such extreame *poverty* and *confusion*, that we shall miserably desire the *conditions* which we now despise, and decline, and be *forced* to imbrace their *will* for a Law, both in Church and *policie*, which will be a precedent for the like misery in *England*, who timously foreseeing

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it may be taught by their and our danger to be more wise, or upon the other part, we shall by this invasion be constrained furiously and without *order* to break into *England*, which we beleeve is the most earnest desire of our common *enemies*, because a more speedy execution of their *designe*: for we doubt not but upon our *comming* Clamours will be raised, Polls sent, and Proclamations made, through the Kingdome, to slander our *pious* and *just intentions* (as if this had been our meaning from the beginning) to stirre up all the English against us, that once being entred in *blood*, they may with their own Swords extirpate their own Religion, lay a present *foundation* with their own hands for building of *Rome* in the midst of them, and be made the Actors of their own and our *slavery* to continue for Ever. But in this admirable *opportunity* of *vindicating* of *true Religion* and *just liberty*, if *divine providence* be looked upon with a *reverend eye*, and *men fearing God*, and loving the Kings *honour*, and *peace* of both Kingdomes, shall walke worthy of their *profession*, although the enemies have obtayned so much of their desires, as by cords of their own twisting, to draw us into *England*, yet may their maine designe be disappointed, the Rope which they have made brought upon their own necks, and their *wisdome* turned to *foolishnes*, which we have reason to hope for from that *supreme wisdome* and *power* which hath in all the proceedings of this worke turned their devises upon their own pates that *plotted* them.

In our *Informations*, *Remonstrances*, and the true *representation* of our proceedings since the last *pacification*, we have so farre expressed the wrongs which we have sustained, and the *distresses* which we suffer, as may make manifest our pressing necessity to take some other course for our present relefe, then such *petitions*, *supplications* and *commissions*, as we have used before with lesse successe then could be expected of a Kingdome from their *native* King. Before we stirred so much as with a *petition*, we indured for many yeares not only the continuall *oppression* of the *truth*, and power of Religion by Prelates and Papists, but also the violation of all our *liberties*, and almost the totall subversion of our Religion, which was our comfort in the sight of *God*, and the glory of this Nation in the sight of other Churches, who by the testimony of their Divines made our Reformation the measure of their wishes, and would have redeemed it with their greatest worldly losses, when grosse Popery was notoriously obtruded upon us in the Booke of Canons

Canons and Common Prayer, without consent or knowledge of the Churches; and the plot of the Prelats and Papists wholly discovered how to settle it in both Nations: We added to our former suffrings no other Armes but Prayers and teares unto God; and Petitions to our King, which were utterly rejected; the Books and corruptions against which we petitioned highly exalted, and by the insolent advise of those who govern now his Councells, labour to establish their own ill acquired greatnesse upon our oppression, and the ruines of our Religion and Liberties. We were forbidden to insist, under the pain of high Treason, when we found our selves thus opposed and born down, still insisting in our humble desires we solemly renewed our solemn and Nationall Oath and Covenant for preserving of our Religion and Liberties, and of his Majesties Authority, knowing the violation of that Oath to be the guiltinesse which had procured our woes, and that our Repentance and turning to God were the meanes by his blessing for a good successe: when contrary to our deserving and expectation his Majestie was moved by wicked Counsell to march toward us with an Army, we choosed rather to neglect such courses as might serve for our humane safety, then to fall in seeming disobedience to our King, or to give the smalleſt distast to our Brethen in England, and therfore disbanded our Forces, delivered all holds which were craved in testimony of our obedience, and so farre complyed with his Majesties pleasure, that notwithstanding the determination of our lawfull former Assembly, called by his Majesty, we were contented that a new free Assembly and Parliament should be appointed, where all things both concerning our Religion and Liberties might againe be considered and established. When matters Ecclesiasticall were determined in the Assembly according to the Constitutions of the Church in the presence, and with the consent of his Majesties Commissioner; and the Parliament was conveened for perfecting the worke, although we walked therin so warily that no just provocation was given to his Majesty, yet contrary to the Laws and Customes of this Kingdome, the Parliament so certainly promised, when his Majesty was free of those bad Counsellours, was (being againe in their power) by their advise proroged, which to shew our invinsible obedience we were content to suffer, and did send up our Commissioners to London to render the reasons of our demands. When our Commissioners and Petitions of the Parliament, called by

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his Majesty, were so farre rejected, that they were never seen or heard. We send up our Commissioners againe with our *propositions*, which contayned nothing but what was necessary for the *peace* and *good* of the Kingdome, and was granted to us before under his Majesties hand, yet could they find no answer at all, which will be wondred at, and hardly beleved by so many as are strangers at Court, and know not the Bishop of *Canterbury*, and the Leivtenant of *Ireland*, with the Assistance of the too too powerfull Faction of the Hispanioliz'd Papists labour to shew their zeale for his Majesties greatnesse, by oppressing the just Liberties of the free Subjects, and the reformed Religion in all the three Kingdomes: But in place of the gracious answer which we expected, our Commissioners were *restrained*, and one of the Noble men *imprisoned*, Garrisons of *strangers* set over our heads in an *insolent* and Barbarous way, exercising their cruelty even against Women and Children; our Ships and *goods* taken and sunke, and the owners stript naked, and more inhumanely used at the Commandement of abused Authority, by the Subjects of our own King, then by Turks and Infidels, and great Armies prepared against us with a terrible Commission to subdue and destroy our *selves*, our Religion, Liberties, Laws and all. In this extremity for us to send new Commissioners and Petitions were against *sense* and *experience*, those that governe the Kings Counsells being farre from any inclination or intention to satisfie the just desires and *grievances* of the Subjects, as they have made manifest by breaking up of the Parliament in both Kingdomes, (though we know them to be often countervoted by many of that Honourable Board, more candid and peaceably minded.) To sit still in senselesnesse and security, wayting for our own destruction at the discretion of our mercilesse enemies (which were it not at this time with the Cause of *God* would move us the lesse) is not only against Religion but Nature, teaching and commanding us to study our owne *preservation*. To indure continuall *threatnings*, and so great *hostility* and *invasion* from yeare to yeare, which is the professed policie of our enemies is impossible, and when we have examined our own strength, more then we are able to beare. We have therfore after much agitation and debating with and amongst our selves, resolved to have our proceedings which have been canvased by so many, and are brought to some point of *determination* in our own Parliament, to be better known to the Kings Majesty, and the

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world, and especially to the Kingdome of *England*, that against all false and artificiall relations, they being nakedly seen to be what they are, we may obtaine a better grounded and more durable *peace* for the injoying of our own Religion, and Laws; and as we desire the unworthy Authors of our *troubles*, who have come out from our selves to be tryed at home, and *justice* to be done upon them according to our own Laws, so shall we presse no further processe against *Canterbury*, the Lievtenant of *Ireland*, and the rest of those pernicious Counsellours in *England*, the Authors of all the miseries of both Kingdomes; then what their own Parliamant shall discerne to be their just deserving. When we look upon this work of *reformation* from the beginning, and perceive the impressions of the Providence of *God* in it, we are forced in the midst of all our *difficulties* and *distresses* to blesse *God* for his Fatherly care and free love to his Church and Kingdome, and to take courage and spirit to proceed in *patience* aed *perseverance* whither He shall goe before us, and lead us on. When the Prelats were grown by their Rents and Lordly dignities, by their power over all sorts of his Majesties Subjects, Ministers and others, by their places in Parliament, Councell, Colledge of Justice, Exchequer and High Commission, to an absolute Dominion and Greatnesse, and setting the one foot upon the Church, and the other upon the State, were become miserably Insolent, even then did the worke begin, and this was the *Lords opportunity*. The beginnings were small, and promised no great thing, but have been so seconded and continually followed by *divine providence*, pressing us from step to step, that the *necessity* was invincible and could not be resisted. It cannot be expressed what motions filled the *heart*, what *teares* were powred forth from the *eyes*, and what *cryes* came from the *mouthes* of many thousands in this Land at that time, from the sence of the *love* and *power* of *God*, raysing them as from the *dead*, and giving them hopes after so great a deluge and vastation to see a new world, wherin Religion and Righteousnesse should dwell. When we were many times at a pause, and knew not well what to doe, the *feares*, the *furies*, the *peevishnesse* and the *plots* of our dementat adversaries opened a way unto us, and taught us how to proceed, and what they devised to ruine us served most against themselves, and for raysing and promoting the worke. *O Providence to be adored!* Although neither Counsell nor Session, nor any other Judicature hath been all this time sitting, and

there have been meetings of many thousands at some times, yet have they been kept without *tumult* or *trouble*, and without excesse or ryot in better *order* and greater quietnes, then in the most *peaceable times* have been found in this Land. When we were content at the *pacification* to lay down *arms*, and with great losse to live at home in *peace*, our wicked *enemies* have been like the troubled Sea when it cannot rest, whose *waters cast up mire and dirt*, and will have us to doe that which it seems the *Lord* hath decreed against them. The *purity* of our *intentions* farre from base and earthly respects, the bent and inclination of our *hearts* in the midst of many dangers, the fitting of instruments, not onely with a desire and disposition, but with spirit and abilities to overcome *opposition*, and the constant peace of *heart* accompanying us in our wayes, which beareth us out against all *accusations* and *aspersions*, are to us strong grounds of assurance that *God* hath *accepted* our *worke*, and will not leave us: we know the *Lord* may use even wicked men in his *service*, and may fill their sailes with a faire gale of *abilities*, and carry them on with a strong hand, which should make us to search our hearts more narrowly. But as this ought not to discourage his own *faithfull servants*, who out of *love* to his Name intend his *honour*, walke in his *wayes*, find his *peace comforting them*, his *providence directing them*, and his *presence blessing them* in their *affaires*. So can it not be any just ground of quarrelling against the *worke of God*. Yet all these our incouragements which have upholden our *hearts* in the midst of many *troubles*, could not make our entry into *England* warrantable, if our *peace* (which we earnestly seek and follow after) could be found at home or elsewhere. Where it is to be found we must seek after it, and no sooner shall we finde it clearly secured to us, but by laying down our Armes, and by the evidences of our *peaceable* disposition, we shall make it manifest to the world, and especially to the Kingdome of *England*, that we are seeking nothing els but *peace*, and that our taking up of Armes was not for Invasion but for Defence. No man needeth to plead by *positive law* for *necessity*. It is written in every mans *heart* by *nature*, and in all *actions* we find men have received it by *practise*, that *Necessity is a soveraignity*. A Law above all Law is subject to no Law, and therfore is said *to have no Law*. Where *Necessity commandeth*, the Laws of *nature* and Nations give their *consent*, and all *positive Laws* are *silent* and give place. This Law hath place, somtimes to *excuse*, somtimes to *extenuate*, and somtimes

times to *justifie* and *warrant actions* otherwise questionable: and no *greater necessity* can be then the *preservation of Religion*, which is the *soule*; of the *Countrey*, which is the *body*; of our *lives*, who are the *members*; and of the *honour* of our King who is the *head*. All these at this time are in a common hazard, and to *preserve* and *secure* all, we know no other way under the Sunne (And if any be so wise as to know it, we desire to here it, and shall be ready to follow it) but to take order with our common Enemies where they may be found, and to seek our *assurance* where it may be given. The Question is not whether we shall content our selves with our own *poverty*, or *enrich* our selves in *England*? that Question is *impious* and *absurd*. Neither is the Question whether we shall *defend* our selves at *home*, or *invade* our *neighbours* and deerest Brethren? this also were *unchristian* and *unreasonable*. But this is the Question, whether it be *wisdome* and *piety* to keep our selves within the borders till our *throats* be cut, and our Religion, Laws and Countrey *destroyed*? Or, shall we bestirre our selves, and seek our *safeguard*, *peace* and *liberty* in *England*; whether we shall *doe* or *dye*, whether we shall *goe* and *live*, or *abide* and *perish*? Or more largely to expresse all, Whether we who are not a few *private persons*, but a whole Kingdome, shall lye under the *burthen* of so many *accusations*, as scarcely in the *worst times* have been charged against Christians, receive the Service Book, and the whole body of Popery, imbrace the Prelates and their abjured Hierarchy, renounce our solemn Oath and Covenant, so many times sworn by us, loose all our labour and paines in this Cause, and forget our former *slavery* and wonted desires of *redemption* at the deerest rate; tickle the minds of our enemies with *joy*, and strengthen their hands with *violence*, and fill the *hearts* of our Friends with *sorrow*, and their *faces* with *shame* because of us; *desert* and *dishonour* the Sonne of *God* whose Cause we have undertaken, whose *banner* we have *displayed*, and whose *truth* and *power* hath been this time past more comfortable to us, then all the *peace* and *prosperity* of the world could have rendered, and draw upon our selves all the *judgements* which *God* hath executed upon Apostates since the beginning, and shall we fold our hands and wayte for the perfect *slavery* of our selves and our Posterity, in our *soules*, *bodies*, and *estates*, and (which is all one) foolishly to stand to our *defence* where we know it impossible? Or shall we seek our relief in following the Calling of *God* (for our *necessity* can be interpreted no lesse) and

entring by the *doore* which His *providence* hath opened unto us, when all wayes are ſtopped beſide. Our enemies at firſt did ſhroude themſelves ſo farre under the Kings Authority, that they behooved to ſtand or fall together, and that to Cenſure them was Treaſon againſt the King. Now we have ſhewen that a Kings Crown is not tyed to a Prelats Mitre, and that the one may be caſt unto the ground, and the other have a greater luſtre and glory then before. Now they take themſelves to another ſtarting hole, and would have men to thinke that to come into *England* againſt them is to come againſt *England*, and to purſue them although Legally is to invade the Kingdome were they live, as if the cutting away of an Exceſſence, or the curing of an Impoſthume were the killing of the *body*. Let them ſecure themſelves under the ſhelter of their own *phantaſies*, but we are not ſo undiſſerning as like mad men to run furiouſly upon ſuch as we firſt meet with and come in our way: for although it cannot be denyed but the wrongs done to us, as the breaking of the late *peace*, crying us down as Rebells and Traytors, the takeing of our Ships and Goods, the Impriſoning of our Commiſſioners, the Acts of Hoſtility done by the Engliſh in our Caſtles; had they been done by the State or Kingdome of *England*, there might have been juſt cauſes of a Nationall quarrelling, yet ſeeing the Kingdome of *England* conveend in Parliament have refuſed to contribute any ſupply againſt us, have ſhewen themſelves to be preſt with *grievances* like unto ours, and have earneſtly pleaded for redreſſe and remedy, and a Declararation made that his Majeſty out of Parliament will redreſſe them, which might be a cure for the grievances of particular Subjects: but Nationall grievances require the hand of the Parliament for their cure, for preventing wherof the Parliament was broken up and diſſolved. Neither do we quarrell with the Kingdome for the injuries which we ſuſtaine, but our quarrell is onely with particular men, the enemies of both Nations: nor can they quarrell with us, for taking order with the prevalent Faction of Papiſts and Prelats the Authors of ſo many woes to both Nations.

Let all who love Religion and their *liberty* joyne againſt the common enemies, and let them be accurſed that ſhall not ſeek the preſervation of their neighbour Nation, both in Religion and Laws, as their own, as knowing that the ruine of one will prove the ruine of both. And knowing well (as having from their own Councels diſcovered it) that the ruine of both was intended.

intended, and that it was ever their plot and purpoſe, that if they could not ingage our deareſt Brethren, and neighbour Nation in a Warre for our *deſtruction*; then to give us ſome ill aſſured *peace*, which might bind our hands and hold us quiet, untill the yoake of bondage were more heavily and unremoveably layd upon our Brethren of *England* by the help of ſuch an Army as was pretended to be gathered againſt us, rooting out the Godly people and active ſpirits of that Nation, and all thoſe who as good Patriots ſtand well affected to Religion, and their juſt *liberties*, and might be ſuſpected would dare ſtirre for the defence and maintenance of either, and thereafter eaſily find ground to break againe with us, when they were once aſſured that we were like to ſtand alone: And all the benefit of our *peace* ſhould be to be laſt *deſtroyed*.

And as we atteſt the *God* of heaven that thoſe and no other are our *Intentions*, ſo upon the ſame greateſt atteſtation doe we declare that for atchieving thoſe ends, we ſhall neither ſpare our *paines*, *fortunes*, nor *lives*, which we know cannot be more profitably and honourably ſpent. That we ſhall not take from our Friends and Brethren from a *thread* even to a *ſhooe lasher*, but for our own moneys, and the juſt payment: That we come amongſt them as their Friends and Brethren, very ſenſible of their by paſt ſuffrings and preſent dangers both in Religion and Liberties, and moſt willing to doe them all the good we can, like as we certainly expect that they (from the like ſence of our hard condition and intollerable diſtreſſe which hath forced us to come from our own Countrey) will joyne and concurre with us in the moſt juſt and Noble wayes for obtayning their and our moſt juſt deſires. And when our own *moneys* and meanes are ſpent, we ſhall crave nothing but upon ſufficient ſurety of payment how ſoon poſſibly it can be made, what is neceſſary for the etertaynment of our Army, which we are aſſured ſo many as love Religion and the *peace* of both Kingdomes will willingly offer, as that which they know we cannot want, and in their wiſe foreſight will provide the way to furniſh neceſſaries, and to receive the *ſurety*. This courſe being kept by both ſides, will neither harme our Brethren (for they ſhall be ſatisfied to the laſt *farthing*) nor our ſelves, who look for a recompenſe from the *rich providence* of *God*, for whoſe ſake we have hazarded the loſſe of all things.

The eſcapes of ſome Souldiers if any ſhall happen) we truſt ſhall not be imputed to us, who ſhall labour by all meanes to-

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prevent them more *carefully*, and punish them more *severely* then if done to our selves, and in our own Countrey. Our professed Enemies the Papists, Prelats, with their adherents, and the receivers of their *goods* and *geir*, we conceive will be more *provident* then to refuse us necessary *sustentation*, when they remember what Councell was given by them for Declaring all our *possessions* to be *forfeited*, and to be disposed of to them as well deserving Subjects.

Wee shall demand nothing of the Kings Majesty but the settling and secureing of the *true Religion* and *liberties* of this Kingdome according to the Constitutions and Acts of the late Assemblies and Parliament, and what a *just* Prince oweth by the Lawes of *God* and the Countrey to his grieved Subjects, coming before him with their *humble desires* and *supplications*. Our abode in *England* shall be no longer time then in their Parliament, our just *grievances* and *complaints* may be heard and Redressed, sufficient Assurance given for the legall tryall and *punishment* of the Authors of their and our *evills*; and for Reforming and injoying their and our Religion and Liberties in *peace*, against the machynations of Romish contrivance acted by their degenerate Countrey-men. Our returning thereafter shall be with expedition in a peaceable and orderly way farre from all molestation; and we trust the effect shall be against Papists, the extirpation of Popery, against Prelats, the Reformation of the Church; against Atheists, the flourishing of the Gospell; and against Traytours and Firebrands, a perfect and dureable *union* and *love* between the two Kingdomes, which He grant who knoweth our *Intentions* and *desires*, and is able to bring them to passe. And if any more be *required*, *God* will *reveale* it and goe *before* both Nations, and if *God* goe *before* us, who will not *follow*, or refuse to put their *necks to the worke of the Lord*?

FINIS.